

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAKING FIN'D,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

VOL. X.

GARDINER, MAINE, FRIDAY, NOVEMBER 12, 1830.

NEW SERIES, VOL. IV.—NO. 46.

PUBLISHED EVERY FRIDAY
BY SHELDON & DICKMAN.
WILLIAM A. DREW,—Editor.
THE PREACHER.
ORIGINAL SERMON.
A SERMON,
DELIVERED BEFORE THE TEMPERANCE SOCIETY
IN LEWISTON, ME., OCT. 17th, A. D. 1830.
BY JABEZ WOODMAN, of New Gloucester.

It is evident that we live in a world, abounding with temptations to various sins, and it is equally evident, that for the good of ourselves and for the good of society, we ought not only to repel the temptations with which we are beset; but also to use our best influence for the good of others. It is well known that the vice of intemperance is most alarming in its nature and consequences, as it is an avenue to other vices of the most criminal and odious kind. To suppress the vice of intemperance drinking, many and various have been the efforts of a large number of our fellow-men, in this country, especially within a few years.—Much good, we believe, has been realized by their efforts, but still much remains to be done. Your speaker is not unconscious of his own unworthiness, as well as of his inability to do good, without a divine blessing; he desires, therefore, the prayers of his respected auditors that his discourse may be a means in the hand of God, of ameliorating, in some good degree, the condition of his fellow-creatures. If, in the result, not more than one person should realize any benefit from the discourse, he will not be wholly without a reward.

For our improvement, on the present occasion, I have selected the following portions of Scripture. Proverbs 20th chap. and 1st verse. "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." Leviticus 19th chap. and 17th verse. "Thou shalt not hate thy brother in thy heart; thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him." Also, Psalms 119th chap. and 59th verse. "I thought on my ways and turned my feet unto thy testimonies." In my discourse at this time, I shall observe the following method.

1st. Communicate some things relative to wine and strong drink, their direful effects, and remark upon the fact that whosoever is deceived thereby is not wise.

2d. Speak of the duty of rebuking our brethren and neighbors.

3d. Shall show that whether reproof be administered to others or not, it is the duty of all to have recourse to reflection and resolution, in order to rectify whatever may be wrong.

These ideas are exhibited not only in the texts of Scripture selected, but in various other concurrent testimony, from the sacred oracles. I am in the first place to communicate some things relative to wine and strong drink, their direful effects, and to remark upon the fact, that whosoever is deceived thereby is not wise. The wise man says, wine is a mocker, and strong drink is raging. We are not unconscious that wine and strong drink are here personified, representing him who is intoxicated by excessive stimulation. The word mocker signifies a scorner or derider; and it is well known that a wine-bibber under the excessive influence of wine, is apt to turn into ridicule, things of the greatest importance, and to turn a deaf ear to the wisest counsels and rebukes. Prov. 13th chap. 1st verse. "A wise son heareth his father's instructions; but a scorner heareth not rebuke." Strong drink is raging.—We are not insensible that among the various deleterious effects of intemperance drinking, a temporary madness or delirium is sometimes produced. This fact has been conspicuous, in some of the intemperate, by their stinging, roaring, breaking glasses and dashing other articles of furniture, upon the ground or floor. It is true that drunkenness does not have the same effect upon all; but this we may say, that in the same proportion, that it is indulged, the understanding in some way or other becomes perverted. As soon as a person seeks his happiness from frequent potations in nocturnal revels, "confusion seizes upon him as his own." Without a reformation there will be derangement in all his affairs. "Even the order of nature is by such persons inverted, night is changed into day, and day into night." The habitual hard drinker is usually idle; and we are rationally convinced, that when persons are the most idle, they are the most exposed to those evils which are distressing to human life. Do we not among the indolent find those who having either squandered away their estates, or suffered them to fall into decay, have been tempted to make use of fraudulent means in order to obtain property? Most assuredly. Intemperance very naturally produces idleness; and various are the inventions of the idle to obtain a livelihood by having recourse to improper means. Persons, without some proper, laudable employment are pests to society. Honest industry, attended with temperate habits, exempt men from the temptations that lead to many and pernicious vices. Drunkenness, on the contrary opens a door to these vices. It is not only depraving to the mind, but very injurious to the body. Amid all the evils of human life, no cause of disease,

has so extensive a range, or so great a share, as the use of ardent spirits. We have reason to believe, that a considerable number of those who have been afflicted with the gout, rheumatism, dropsies, apoplexies and palsies, have been accustomed to inebriating habits. Thousands and thousands even in our own country, by this vice, have, unquestionably in rapid strides been accelerated to their graves. By habitual inebriety, the body oftentimes becomes a mass of disease, bloated with unnatural corpulency, loaded with contaminated blood and humors, and ready to fall by the slightest touch. There are some who attempt to excuse themselves for drinking occasionally, even to excess, because they seldom allow themselves in doing it. We have known men, who, in their habits, for the most part were temperate and industrious, who, in their conversation, showed their hilarity and sociability with a friend, would once in a while become partially intoxicated. Persons of this description are deceived; they do not realize the unhappy consequence resulting from their conduct. Their scenes of dissipation ere they are aware become the more frequent and their draughts the more enlarged. It is very important, therefore, that those who have not arrived to the meridian of life, (if they wish for happiness in after years) should ever avoid, not only intemperance itself, but every act which has a tendency to lead to it. It is not denied that a temporary exhilaration is realized in scenes of nocturnal revelry, but being irrational, expensive and debilitating, both to the body and mind, they do not give peace and tranquillity. Instead of being truly felicitated by intemperance drinking, those who are accustomed to this pernicious practice find the words of the prophet verified to them, that there is no peace to the wicked, but that they are "like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." The most intemperate person cannot avoid at times his serious reflections, which produce in him the most direful scenes of horror. "God needs not come forth from his secret place, in order to bring him to punishment. He need not call thunder down from the heavens, nor raise any minister of wrath from the abyss below. He needs only say, Ephraim is joined to his idols; let him alone; and at that instant the sinner becomes his own tormentor." We plainly discover that whosoever is deceived by strong drink is not wise. Could the confirmed inebriate, been told by some one, what he would have been suffered to do, in his future scenes of dissipation, would he not have replied as did Hazeel to the Prophet Elisha, "What! is thy servant a dog that he should do this great thing?" Some who have thought themselves abundantly fortified against the temptation of doing certain acts of iniquity, and would have shuddered at the thought of doing them; yet, nevertheless afterwards have had recourse to those acts under the baneful influence of strong liquors. Men, not only of moderate talents, but men eminent for their abilities and science have sometimes been deceived in this way, and have thereby discovered themselves to be not wise. Wise men have lost their wisdom by apostasy. Solomon himself, a man who had been most eminent for wisdom, became unwise by excess of wine and debauchery. We cannot consider that any man is wise, in a scriptural sense, any farther than he has recourse to practical godliness, and endeavours to maintain as far as in him lies, a firm and uniform deportment.

I proceed, secondly, to speak of the duty of rebuking our brethren and neighbors. It is acknowledged that a great part of the book of Exodus and of Leviticus relate to the ceremonial law of Moses which was communicated particularly to the children of Israel, but was such a yoke, says St. Peter as "neither our fathers nor we were able to bear." From this law, it appears that Christ hath made us free. It is however very evident "that many excellent, moral precepts are interspersed among these ceremonial laws." These moral precepts are in perfect harmony, with the injunctions of Christ and his apostles.—That suitable persons should occasionally admonish their brethren and neighbors for their faults, is not only a scriptural, but a rational duty. Those who admonish or rebuke others, ought likewise to be willing to receive admonition themselves, for their own faults. In order to know who, or how many are to be rebuked, the inquiry very naturally will be made, who are our brethren and neighbors? I have no hesitation in saying, that they are not limited to any sect or order of people, but pertain to the great family of mankind. There are various faults for which persons are to be rebuked, in a proper way and manner, and agreeably to the injunctions of Scripture; but my design at this time, is to speak more particularly with regard to the administering of rebuke to those who are in the habit of excessive drinking. As "two are better than one, and a two-fold cord is not quickly broken," we may be reminded of the utility of forming societies for benevolent purposes. Those who form themselves into a Society for the purpose of ameliorating the condition of each other, should have a regard also to the good of others, who do not see fit to become members of said Society. In order

that members of a Temperance Society should be useful to others, they ought, in the first place to be temperate themselves. They should not only avoid every species of intemperate drinking of ardent spirits, but totally abstain from even a moderate use of them. By thus doing, I have no doubt, that in the result, they may be a means of doing real good, not only to themselves, but to others. I do not wish to be understood, however, that there are none, who should administer rebuke to the intemperate, except members of a Temperance Society; others no doubt, have in many instances been useful, in this respect. But a Society regularly organized, may very conveniently consult upon suitable measures, to be adopted for that purpose. The injunction in the text is to rebuke the neighbor. The definition of a neighbor, should ever admonish others, merely for the sake of giving an admonition; he ought to do it with a sincere desire of doing good. When any one finds it to be his duty to rebuke or admonish another, he must do it with a heart replete with love and benevolence. If so, his words will "distill as the dew upon the tender herb." But if he be filled with anger and malevolence towards him, no good will be realized. No one should hate his brother, in his heart, for if he do, it will be impracticable to gain him. Again, those who may find it a duty to administer rebuke to others, should study to be lowly of heart, be little and vile in their own estimation, having a sense of their own wretchedness and foibles; and though they may be themselves entirely free from the sin of intemperance drinking, yet they may feel a consciousness of their own unworthiness, from other considerations. It is the opinion of some, I find, in our country, that very few only, if any of the really intemperate can ever be reformed, and that exertions for their recovery will be of little or no use. It is to be feared, I acknowledge, that some will never be reformed, during the period of their natural lives. But we ought to realize that "all things are possible with God." And is it not made manifest from the scriptures, that He works by means, in the reformation of his rational offspring? Shall we be so unfriendly as to hate our brethren who are "bone of our bone and flesh of our flesh," that when we see them in a most degraded and wretched state, we will not use endeavors for their recovery? Let it not be said, the case of hard drinkers is so completely desperate, that we have ing all should not be recovered from their calamitous state, the utmost pains and exertions would be remunerated, by the restoration of one to a hundred. The late Rev. John Wesley, a distinguished preacher in the Methodist connexion, in one of his sermons, quoted the saying of a venerable old clergyman as follows: "Sinners of every sort, have I frequently known converted to God. But an habitual drunkard, I have never known converted." To this idea Mr. Wesley makes the following reply: "But I have known five hundred, perhaps five thousand."

In administering reproof to the intemperate, it must be varied according to their different ages, as well as different degrees of criminality. Sometimes there may be a propriety in using many arguments.—At other times, it may be proper to use but few words. As wisdom will ever be profitable to direct, it will be highly proper therefore for all who may take it upon them to impart rebuke to others, that they should consult the Sacred oracles, for their guide and direction.

The graces of patience and meekness, will ever be necessary for those who may attempt to be a means in the hand of God of ameliorating the condition of any of their fellow creatures.

I now proceed to my third and last proposition, which is to show, that whether reproof be administered to others or not, it is the duty of all to have recourse to reflection and resolution, in order to rectify what may be wrong. To think and reflect on our ways and break off all our iniquities is perfectly consonant to reason, and is abundantly enjoined in the scriptures. If those who are in the habit of intemperate drinking would be wise, they must have recourse to reflection and reformation. Admonition will be of no use, unless it is followed by serious reflection, by those who may be admonished. David, the Author of the Psalms had been an Apostate. But what is his language in the text? "I thought on my ways and turned my feet unto thy testimonies." If persons are too sparing in their rebukes to their neighbors and brethren, let it be remembered that all have the privilege of serious reflections. Are any given to intemperance, it is their bounden duty to form a resolution to break off the vicious practice immediately. The cure should not be attempted by partial, but by total abstinence of all stimulants. To do thus may be bitter at first, but sweet in the result. Many in our country by persevering resolution have effected in themselves a radical cure of inebriety. That the inebriates should be induced to effect a total reform, they should reflect on their exposed situation in acts of intoxication. The Rev. Abiel Abbott, late of Beverly, Mass. deceased, mentions in his address to a Temperance Society, delivered a number

of years ago, two instances of reform worthy of special notice. As they may be interesting on the present occasion, I will quote them. He says, "That there was an intemperate man, who was a miller, and in a paroxysm of intemperance, fell into the stream, and with difficulty was recovered. The first moment of sanity he improved in pertinent reflection, and in a solemn oath, not to taste of spirit for forty years. The oath was sacredly kept. It is painful to add that he relapsed, on the day of his jubilee, and died a sot between eighty and ninety years of age." This fact was well authenticated, for the man lived in the neighborhood of Dr. Abbott, as he states in his address. It seems that this man had recourse to much self-denial in keeping his oath unviolated, and happy had it been, that he had remained temperate during the full period of his life.

The other instance alluded to is as follows. "I perfectly well remember, a venerable man, in a town in New Hampshire whose head was white with the snows of four score winters, his countenance fresh and placid, and his whole form and appearance that of a man favored with health and vigor and peace beyond the lot of other men at his age. In his youth, this man had been dissipated, at thirty, (I don't remember the precise age,) a sot. In a lucid interval he awoke to his misery and danger, and had the resolution to dedicate the rest of his days to the simplest diet, the liquids of which were water and milk. Hence his hoary head—His crown of glory!" Happy would it be for every hard drinker, to follow the example of the man last mentioned, as it respects a reformation. By having recourse to serious reflection, it is hoped that not only the immoderate, but even the moderate drinkers, would totally abandon the use of ardent spirits, and even wine, in the ordinary way. It is asserted by some that stimulants in certain cases, taken in small quantities do good, and why need the moderate drinkers of stimulants, say they, abandon their scanty potations? To such I answer, it is not denied that spirits even in small quantities afford a temporary exhilaration; but it is denied that they do any real good in the main, but on the contrary do injury. Even admitting they are of use, in certain cases for medicine, no rational man, upon a serious reflection, with any plausibility, can deny, that so many and great evils would exist in our country, and in the world, if all ardent spirits and even wines were totally abandoned, as to have many years of peace and happiness for

In order that any may be induced to have recourse to serious reflections, and to form determinations on a total abandonment of every species of strong drink, let them realize the vast unhappiness produced by intemperance. Let us all, my friends, duly give heed to the following pertinent and forcible questions propounded by the wise man, in the twenty third chapter of Proverbs, and give heed also to his appropriate answers and solemn injunctions. "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine. They that go to seek mixed wine. Look not upon the wine, when it is red, when it giveth its colour in the cup, when it moveth itself aright." That we may avoid intoxication and every thing which leads to it, as a most deadly poison, let us duly reflect on its dreadful consequence. "At the last it biteth like a serpent and stingeth like an adder." If we desire happiness in life, we shall think on our ways, and turn our feet unto God's testimonies. If we desire to repel the temptations to various sins, with which we may be beset, we shall find that a strict regard to temperance in drinking, will be absolutely requisite.—By adhering to the testimonies or commands of our heavenly Father, our prospects become bright relative to our final and eternal state. Happy are those of you, my friends, who are pursuing the paths of virtue, carrying the smiles of serenity on your brows, and the blessings of peace and satisfaction in your hearts, and the infusions of divine wisdom and benevolence in your deportment. If there are any in this auditory, who have hitherto been negligent with regard to close and serious reflections, and have not yet arrived to a fixed determination of breaking off their sins and iniquities, permit me to tell them, that "among the highest satisfactions of the mind, are the consciousness of innocence, and reflections on a well spent life." It is true that vice sometimes appears dressed in smiles, and wears the visage of felicity; but a worm within secretly consumes and destroys its peace. "Like the cracking of thorns under a pot, so is the laughter of a fool." The blaze soon becomes extinct, and all that succeeds is disappointment and chagrin.

A few words to the members of the Temperance Society.

Respected friends, from laudable motives, we trust, that you have formed yourselves into a Society, for the purpose of using your efforts in suppressing the degrading and deleterious vice of intemperance drinking. In order to be useful, it will be very necessary that you be united. "United you stand, divided you fall." Says the Psalmist, "Behold, how good and how

pleasant it is, for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garment. As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."

Nothing is more agreeable in society, than peace and unity. That your united efforts may have a good influence on those who are not members of your Society, you must have a strict regard to temperance yourselves, that they may be benefited by your good example. Be temperate not only in drink, but in all things; and by thus conducting, you will find it the easier to impart the fraternal admonitions to others. It is hoped that those of you, who have families will be enabled to instruct your households by example as well as by precept. It is a fact undeniable that example is more forcible than precept. By maintaining a strict temperance and government over yourselves, you can then, as a Society, emphatically say to others, "Come with us and we will do you good." That even the moderate as well as the immoderate drinking of strong liquors, may become unpopular, it is hoped that you will ever bear testimony against the participation of them, at all times and on all occasions. May our heavenly Father bless all the members who pertain to this Society, and all others now assembled on this important occasion.

May He, in his benignant providence watch over you all for good; and enjoying under His smiles the varied blessings of this life;—May He receive you into "those new heavens and new earth wherein dwelleth righteousness." AMEN.

BENEFIT OF CLERGY.

As the true meaning of the term may perhaps not be generally known, the following definition is given.

Felony, which comprehends almost numberless species of crimes, is subdivided into two classes, with or without benefit of Clergy.

The benefit of clergy at present signifies an exemption from capital punishment in all felonies where the legislature has not taken away that benefit by express words. The origin of this principle, which is very little understood, is as follows. At the time that the Catholic religion was the established one in this country, the clergy claimed an exemption from punishment for all secular offences, and the legislature was so far duped by them as to grant them priest was converted or a criminal was another man would suffer death, he was discharged without punishment on proving himself to be an ecclesiastic. The clergy did not fail to avail themselves of this advantage.

This induced the parliaments at various times to subject them to capital punishments for particular offences, by taking away from those offences the benefit of clergy. In those dark superstitious times every person who could read was presumed in law to be a priest in orders, and until the reign of Anne, a man who was not possessed of this qualification was liable to be hanged for an offence. Since that time laymen are allowed the benefit of clergy once. The clergy however are entitled to claim it as often as they have occasion, and are exempted from punishment of burning in the hand by the statute of Edward VI. which extends the same privilege to peers of the realm, whom it also exempts from capital punishment for the crimes of house breaking, highway robbery, horse stealing, and robbing of churches. Felony without benefit of clergy are capital offences, of which Sir Wm. Blackstone, in his time, enumerated one hundred and sixty, and since his death upwards of fifty have been added to the catalogue. It is to be hoped that in the alteration of our criminal code, commenced by Mr. Peel, these circumstances will receive a due share of that gentleman's attentive consideration.—English paper.

[From the Sentinel and Star in the West.]

New-Orleans August the 13th, 1830.

"LOOK AT MY PICTURE."

There—judge if hell, with all its power to damn, Can add one curse to the full thing I am!

[ORIGIN.]

MESSRS. EDITORS:—As orthodox invention appears to be on the rack to fabricate puny stories, for the purpose of vilifying the effects of liberal christianity, permit me to relate what I myself was witness to, in the village of Ogdensburg, N. Y.—It may be considered as a fair sample of the effects of orthodoxy, generally.—Whilst I remained there in 1823, a young couple, neither apparently above the age of thirty, came to reside in the village. I recollect to have heard them frequently spoken of by their neighbours, as being very amiable, of mild and agreeable dispositions. They had two lovely children, the eldest probably about six years of age. These two children, the father, almost daily, was seen leading through the streets, hand in hand. He generally passed the bridge across the Oswegatchie river, and went to beguile a tedious hour in the cooling groves that lie beyond. One day while passing the bridge, he was seen to stop short, and taking up his little cheerful innocents, one

after the other, threw them into the stream below, and calmly witnessed them struggle and expire. He was immediately arrested, for he made not the least effort to escape; and when on his way to the village jail, in answer to the interrogation, "what had induced him to commit so horrible an act," he replied, "that he believed in the future misery of the wicked, and that he had done the act to send the guiltless souls of his offsprings to heaven, and thus keep them from the future snares of vice, which might eventuate in their eternal misery." Here we behold a small portion of the secret effect of this demon, Orthodoxy—A father made the assassin of his children!!! This is the result of the labour—

"O that Saintly, murderous brood,
To carnage and to priest-craft given,
Who think through unbeliever's blood
Lies their directest path to heaven." J. E. W.

THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDNER, FRIDAY, NOVEMBER 12.

CATUGA ASSOCIATION.

This Universalist Association met in Genoa, N. Y. on the 6th ult.—Br. J. S. Flagg, Moderator, and Brs. A. Peck and J. Chase, Jr. Clerks. Ten ministers were present. Among the items of business transacted, the most important was the renunciation of Christianity, as no longer a member of that body, nor in fellowship with the order of Universalists, and the receiving of the newly organized Societies in Havana, and in Genoa, into fellowship. Sermons were preached by Brs. D. Skinner, J. S. Flagg, J. Wright, and A. Peck.—Br. Flagg delivered two discourses.—The Circular is written by Br. J. Chase, Jr. The following exhortation to believers is an extract from it.

"Give a suitable encouragement to those who have entered the lists as Editors of liberal principles, who have thereby exposed themselves to the pointed and poisoned shafts of malice—bitter persecutions and unjust slander and reproach. Remember, brethren, that it is to you they look for support, and if you neglect or forsake them, to whom on earth can they look? All but Universalists are plotting their destruction, under the influence of the Pharisaic notion that they are doing 'God service.' If our parsimony prevents our subscribing, or our indifference, neglect or dishonesty, procrastinates or utterly prevents the payment of our subscriptions, I will not say we thus 'rob God,' but I will say, in so doing, we not only seriously injure a brother, and strike a death blow to the cause we should sustain, but we are aiding in the promotion of that cause which in our hearts we condemn, fully believing it to be in the extreme, pernicious in its origin, and productive of the most deleterious consequences to society."

There is much, very much truth in these remarks.—The next meeting of this Association is to be in Havana, P. R. on the 1st Wednesday and Thursday in October 1851.

Br. Balfour will accept our thanks for a copy of "Stuart's Exegetical Essays on Future Punishment," and "Dr. Wood's Letters to Dr. Taylor." The extended notice of the former work which we copied from the Trumpet makes it less necessary that we should enter fully into the merits of the recent reading of the work we are surprised to find Prof. Stuart so desecrate of facts and so doubtful of the soundness of his own conclusions. The truth is, on this subject the Prof. is evidently in the vocative—philosophically speaking.

In an appendix to the Essays we notice Prof. Stuart's reply to the article of "E. S. G." in the Christian Examiner, from which a copious extract is made in this paper. Prof. S. commends the writer for his frankness in denying the doctrine of a general judgment after death. "This," says he, "is coming out very frankly; and I commend Mr. G. for saying what he thinks on the subject." No man will ever lose any thing ultimately by being frank and honest.

Br. Balfour's directions as to the loan of the books to our Bowdoinham friend and others, and the transmission of his letter, shall be attended to.

The first No. of the 21 Volume of the *Sentinel and Star* in the West—A Universalist paper in Cincinnati, Ohio, has come to hand, improved in its appearance, which was always neat and respectable. It is edited by Brs. Kidwell, Waldo and Tizzard. We are always happy to receive their paper, and wish them great encouragement and success.

DEDICATION.

The Universalist chapel in Chesterfield, N. H. was dedicated to the service of God on the 27th ult.—Sermon by Br. W. Skinner of Castenish, Vt. from 1 Tim. iv. 8. Br. M. H. Smith of Guilford, Vt. assisted in the dedication. A large concourse of people attended on the occasion.

ENCOURAGING. The first list of names, which have been sent to the editor, as subscribers for the CHRISTIAN PREACHER, came to hand the early part of this week from Minerva, Kentucky,—and this from a place to which no prospectus had been sent—the free will offering of strangers. On the next day we had orders for the work from Nassau, N. Y.—another place to which no prospectus had been forwarded.—We mention this as an encouragement and a hint to our friends in Maine and other parts of New England.

UNITARIAN VIEWS OF JUDGMENT.

In the September Number of the *Christian Examiner* is a critical and well written article by "E. S. G." (Rev. Ezra S. Gannett, we suppose,) in reply to an article in the *Spirit of the Pilgrim*, by Prof. Stuart concerning the meaning of the expressions—"everlasting punishment" and "life eternal," in Matt. xxv. 46. In a previous number of the Examiner "E. S. G." had published Remarks on the meaning of the original words *aion* and *aionion*,—showing that the words rendered eternal, everlasting, &c. in Scripture do not mean endless duration. Prof. S. wrote in reply to these criticisms.

In rejoicing, the writer defends his use of the words, and in the course of his article expresses his views of the "eternal judgment," spoken of in Heb. vi. 2, of the "eternal punishment," mentioned in Matt. xxv. 46, and shows satisfactorily to our mind that he believes in the final restoration of all souls to holiness and happiness. Indeed, this we take to be the opinion of Unitarians generally in the U. S. though the editor of the *Christian Register* takes frequent occasion to deny that his brethren are Universalists. After observing that Prof. Stuart greatly mistook the writer in the Examiner when he supposed that "E. S. G." allowed that "Matt. xxv. represents the judgment of the future world and that only," he says:

As, however, he has misunderstood me, possibly you may, also. I will therefore here observe, that in the article in the Examiner, no allusion is intended to be made to any general judgment whatever: I do not believe there ever will be any. The 'assembled universe,' so often spoken of as gathered at once before the throne of God, to be reciprocally spectators of each other's trial and judgment, is, I believe, a mere 'coinage of the human brain.' Certainly the scriptures assert no such thing.

Every man, I believe, is judged in himself, and in himself alone, by the spiritual manifestation of God within him. Whenever he is so judged, he experiences spiritual happiness or misery immediately, according as he is acquitted or condemned in that judgment which he then endures.

Mr. Stuart seems to have been led into the mistake, by his belief in that part of the Orthodox system, which maintains one particular day, in the future world, appointed for the judgment of all human souls at one time, and reckons this to be the only judgment to which the scriptures refer. Believing this himself, he seems to think that every allusion made by any course to such a day, as it every one must, necessarily, believe as he does concerning it! But he has no right to make such a conclusion of his own in another's behalf, and is in fairness bound, if he take them into consideration and make remarks upon them at all, to accept and exhibit a writer's thoughts as that writer has described them.

"Now is the judgment of this world," John, xii. 31. said our great Master; and, in my simplicity of mind, I cannot help thinking it means, that a judgment of God, particularly in and through Christ, was then commencing its operation in and upon human souls; that, once commenced, it has been continuing its operation ever since, and is still, and ever will be taking place in them, whether they be existing in the present or another state of being; a spiritual judgment in which sin is condemned to the conscience of the subject, and holiness acknowledged and honored.—"The hour is coming, and now is, when the dead shall hear the voice of the Son of God," John, v. 25. He is ordained of God to be the judge of quick and dead; Acts, x. 42. of souls in this, and souls in other worlds. Wherein man, in such a judgment, is conscious of condemnation, therein he experiences spiritual suffering; wherein he is conscious of acquittal, or of the remission of sins, therein he experiences spiritual happiness. This takes place in the present world; and, until some such judgment is endured, the soul has no true experience of spiritual felicity or wretchedness. I have no great fear that Mr. Stuart will be disposed to think this a very incorrect statement of the case.

Mr. Stuart has seen fit to number this expression, [*krimatos aionion*] 'eternal judgment,' among the texts in which *aionios* is used in relation to future punishment. He explains it to mean 'eternal condemnation, or punishment.' I have been, however, in the habit of thinking that the word *krima* signifies judgment merely. It may as well be applied to a judgment in which one is acquitted, as to a judgment in which one is condemned. It may even be the general testimony of exorcists. With how much propriety, therefore, Professor Stuart arbitrarily interprets it to signify 'eternal punishment,' we must judge for ourselves.

The judgment, described in Matt. xxv. 31, 46, is, I believe, the judgment of the soul in general, whether in the present or future world. It takes place, whenever God is manifested to man in Jesus Christ; or, what is the same thing, whenever the Son of Man cometh, and is seen by the individual soul in the glory of his Father and the holy angels, sitting on the spiritual throne of his spiritual glory, whether in the present or the future state. In either state, the consequences of that judgment are immediately experienced by that soul, in spiritual felicity or spiritual misery. And, that the coming of the Son of Man, in judgment, does signify something which takes place in the present, as well as in the future life, bear witness his own words, Matt. xvi. 27. 28. 'The Son of Man shall come in the glory of his Father, with his angels; and then shall he reward every man according to his works. Verily, I say unto you, there be some standing here, which shall not taste of death till they see the Son of Man coming in his kingdom.'—Surely, then, his coming takes place among human beings, before some of them 'taste of death'; and it is a spiritual coming in the spirit and power of Christ in the soul. His glory is a spiritual glory, his judgment is a spiritual judgment, his reward is a spiritual reward, and his kingdom is a spiritual kingdom [*Basileia aionios*].—Compare Mark viii. 38, and ix. 1,—Luke ix. 26, 27.

Until, therefore, Mr. Stuart can prove, which I do not believe he can, that Matt. xxv. 31—46, refers exclusively to the judgment of the future world, and has no allusion to the manifestation of God in Christ Jesus in the present state; or, until he can prove, that there is no divine judgment, in the scriptural sense, had upon, or manifested in human souls in this world, before they experience spiritual happiness or misery; or that the revelation of the Deity in man does not produce such happiness or misery,—until then, his 'conclusive argument' utterly fails.

After a farther critical examination of the original words rendered everlasting, in which he defends a former position that in many cases they signify spiritual, he thus expresses himself on the subject of the eternity of future punishment—plainly denying the doctrine, and mentioning facts the fair inference from which is that all souls will ultimately be made holy and happy. We wish Unitarian writers would have a little more resolution, or a little less of the "fear of man which bringeth a snare," on this subject, and avow themselves still more distinctly. Until they do, they must expect to come under censure.

At the conclusion of his remarks, Professor Stuart asserts, that 'I must know in my own conscience, that grounds of reasoning a priori, have inclined me to embrace the doctrine which rejects the eternity of future punishment; and not the language of the Bible.' I am not very fond of detailing, before the world, personal experiences. But the

fact is so at all as he has affirmed it. I once believed the doctrine of eternal misery to those who die impenitent, with as much sincerity as any one. My faith in it was first startled in consequence of an attempt I made, to lay before my people the scriptural argument in its favor. In searching for the meaning of the Greek terms, which are thought to express it, I was astonished to perceive, that I could not find positive eternity in them; and I must confess, I was disappointed; for I had expected these words to give a most powerful support to the doctrine.

After this, there were left no particular scriptural terms, excepting the English words *eternal* and *everlasting*, by which to enforce the doctrine upon a congregation. But, conscious that the original did not with certainty, contain this meaning, I despised the thought of exhibiting, to a confiding people, as expressions of divine truth, English words which expressed more than the originals.—And I despise it now.

Nevertheless, the doctrine itself still hung upon me, by the influence of old association; and, perchance, like a baby, sick to death, it was drier for its weakness; until having sought, with painful anxiety, a support for it in scriptures, and sought in vain,—I was compelled to relinquish it; so far, at least, as to believe, that if there be eternal misery, it must be only as a consequence of eternal sin, voluntarily continued in.

Subsequent inquiries have convinced me that neither our Lord nor his apostles intended to assert any such judgment of souls, as sin or misery. In my view, they simply contemplate man, with respect to his soul, as an immortal existent, and the partaker of a spiritual nature. They reveal the joyous consequences of holiness, and the wretched consequences of sin, in that spiritual nature, region, realm, or kingdom—by whatever name you call it—which consequences each must experience, according to his character and state, when God is manifested within him; whether in the present world, or any world to come. They state the immutable rules, by which spiritual happiness and spiritual misery are severally dispensed to individuals; and, that these rules are everlasting. But I cannot find, that they specify any positive period, either in this life, at death, or in a distant moment of general resurrection, at which the eternal decree of the Almighty so positively establishes the state of the soul, that there shall certainly be no subsequent change;—I mean, when they speak of the spiritual condition in its nature, as common to both good and evil. They have sufficiently taught us that the good shall continue good, and be eternally happy in spirituality; but have not taught us that the wicked may not change and turn to God, and goodness, and felicity.

I should not have said so much concerning my personal experience, had not Professor Stuart undertaken to judge between me and my conscience; with which I cannot but hope, although aware of liability to self-deception, that I am somewhat better acquainted than he. Judge not, that ye be not judged.

He, also, calls upon me to show, 'that a day of grace, a preached gospel, an offered mediator, a sanctifying Spirit, and pardoning mercy, are proclaimed in the Scriptures, as proffered to sinners in another world, who have rejected them all in this; and then, he says, "we may lend him a listening ear." In other words, he would have me prove what I have not asserted, and then he will give attention to what I have nowhere affirmed, that sinners will repent in another world; and then I will either do my best to prove it, or acknowledge my error. He will not be able to do this, so long as my words are these;—"we do not read any explicit promise, that such conversions shall take place in the world to come."

I think, however, it would be difficult for Mr. Stuart, or any one else, to prove, that the same means of grace, which he delineates as essential to salvation, are not proffered to sinners in the world to come;—at least to those, who have not rejected them in this world; if not to those who have.

It would be more difficult for him to show, that other, and more powerful means, not used upon them, in that world; or whether any means at all are necessary, in a state, where the divine presence is blazing in everlasting light, and the spirit of the Highest is searching all things.

Of this one thing there can be no doubt; that if any soul, in any world, be in a fitting condition to receive it, neither "pardoning mercy," a sanctifying spirit, nor a medium of communion with God, will be withheld.

There are, doubtless, many sinners transferred to the world of souls, to whom the means of salvation have never been proffered in this world. Are they, therefore, excluded from a day of grace, and from all opportunity of being saved? It is not merely the Athenian, at whose ignorance God winked; nor merely the heathen, who has never heard the name of Christ, who is in this predicament. There are those, in Christian lands, whose birthright is penury, labor, and exclusion from all opportunities of learning the truth as it is in Jesus; many, whose condition is so near akin to that of the 'beast which perisheth,' that they have it not in their power to embrace the Messiah, and become the citizens of the kingdom of God in Christ. If they have no opportunity for being saved in the world to come, they are dealt with most inequitably. Orthodoxy itself could scarce find, in its heart or its Bible, to deny unto these, an opportunity for salvation in the future world. And if it may be so with them, it may be equally so with others. Admit the principle, that an opportunity for salvation is offered to any in the future world, and you open the door of possibility for all who have not plunged into sin so deep as to be past repentance.

Again,—What is that which saves a soul? Is it not, more especially in the Orthodox creed, mere grace? Grace, which seeks, enlightens, convinces, and converts that soul, and saves it by the washing of regeneration, and renewing of the Holy Ghost; Tit. iii. 5. through the instrumentality of such means, as God, in the gospel of his Son, has provided? It is, ultimately, the free grace of the Divine Being, which saves a soul; and means are of service, only as they lay open a channel through which saving grace enters the heart.

This is no argumentum ad hominem in regard to an Orthodox man. I believe it myself, with all fulness of faith; and, therefore, am the more free to exhibit it, in the present view of the subject. All things are of God, who hath reconciled us to himself by Jesus Christ; 2 Cor. v. 18. All spiritual life is the gift of God, through Jesus Christ our Lord,

Rom. vi. 23. It is God, himself alone, who, in Christ, is 'reconciling the world unto himself, not imputing their trespasses unto them.' 2 Cor. v. 19.

What we call the means of salvation are I believe, nothing more than provisions made in the present world, by the Supreme Divinity, for opening a way for himself to the soul of man; that secret, invisible inhabitant of a blinding and deafening house of flesh. And, until the human soul becomes conscious of the divine presence, and submits willingly to the operations of divine power, no spiritual birth unto God takes place, and no true salvation is effected in that soul; as many as are led by the spirit of God, they are the sons of God; Rom. viii. 14.

In this intention, of preparing 'the way of the Lord' to the soul, the means of salvation, in the present world, are of immense importance; and it often pleases the Most High, through their instrumentality, 'to save them that believe.' But, in the world to come, it is exceedingly to be doubted, whether the same means employed on earth, or any other means, are requisite, for making the same preparation. In a state, where the light of the Eternal's countenance shall forever shine, and man, a spirit, denuded of the garment of flesh, shall see as he is seen, and know as he is known, it may be, that judgments, convictions, and conversions may take place; without the intervention of such means of salvation, as are operating in this world; possibly, by the direct influence of the Supreme Divinity. But I will not attempt to prove that it certainly is so; because I do not see it so asserted in the record of divine revelation.

I will only say that we can neither expect, nor fear, that God will change his parental character, or alter his parental principles of government over us, because we change our state of being. He will be found the same, through all states, and all conditions of existence, whereunto, we may ever be transferred; 'The Father of lights, with whom is no variableness, neither shadow of turning.'—James i. 17. His wisdom may be confidently trusted, to bring to pass whatever his love may dictate. And what neither infinite benevolence shall prompt, nor infinite wisdom devise, we may be well content should not take place. But, I doubt not, that, in the world to come, mercy, love, grace, and wisdom, will be unfolded to our perceptions, in ways of divine providence, and laws of the divine government, which are, now, too deep for us to fathom; over which clouds and thick darkness hover; and which, to many of our minds, exhibit, in the present, anything but mercy. Be all this as it may, we have the certain assurance of spiritual felicity, so long as we continue in unity with God; and the mere wish to be happy in alienation from our Maker, is, in itself, a sin.

If the 'doctrine of the eternity of future punishment' is not true; if no such thing as annihilation takes place—a notion which the writer understands himself too well even to intimate; if sinners may be reformed hereafter either by the means of grace, or by the 'living presence blazing in everlasting light'; if "we can neither expect nor fear, that God will change his paternal character, or alter his paternal principles of government over us, because we change our state of being; if we may safely trust the Almighty power to accomplish the purposes which infinite benevolence prompt, and infinite wisdom devise,—the conclusion is irresistible; the reader need not be told what it is—it is as obvious as day.

TO CORRESPONDENTS.

The communication from Rev. Adin Ballou is inadmissible, and for the following reasons: 1st. We have already given our reasons for saying what we did in the article headed "Independent Messenger," and have complied with the demand of that gentleman for the correction of the error, if it were one, as to the size of his contemplated paper. The readers have all the facts before them in which they can be interested. 2d. The article would probably fill two or three columns of our paper. We could not publish it without inserting also our private letter to him, that being the basis of his communication, which would take more than another column, then adding our remarks on the whole, would cover six columns at least—more room than we can afford to a personal controversy, in which, we believe, the public are no longer interested. 3d. The writer reflects too severely and personally on several gentlemen named in his article, whom we respect and against whom we cannot consent to be the medium of personal attacks. 4th. He judges us unjustly, treats us rudely and betrays a spirit with which we think this paper should hold no communion. It is not agreeable to us to admit a man into our domain who comes prepared with cudgels to knock us over, drive us out and demolish our tenement. If he considers his "union with what we call 'the order' utterly and forever dissolved," and is determined that as "a neutral we must expect no fellowship or countenance from him," why then, "so far as he is concerned," let it go so.

The last reason given above will account to our Boston friend for the non-appearance of his of the 6th inst.

Another Essay from "Medicus" is expected in a few days.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

SHORT SERMONS—NO. 30.

TEXT.—"And God blessed the seventh day, and sanctified it; because in it he had rested from all his works, which God created and made."

So it is recorded in the oldest history to be found among mankind. A history acknowledged to be true by Jews, Christians, and Mahometans. This history reaches back almost six thousand years, and contains the only authentic and reasonable account of the creation of the heavens, and the earth, with all its inhabitants. The inspired writer, who was instructed to give a brief and true record of the first works of the Creator, states the progress of the work from day to day, till on the sixth, God completed it, and pronounced it very good; and God rested, or ceased from his work, on the seventh day. And God blessed the seventh day and sanctified it. By blessing and sanctifying the seventh day, are we not to understand, his setting it apart for the holy use and rest of mankind?

Here commenced a general law to the whole human family. And from the practice of eminent men in after periods it seems evident, God established one seventh part of time, as a season of rest and refreshment both to man and beast.

Days and nights existed at first as they do now. And time was divided into weeks, months, and years, by every seventh day forming a week, every new moon, a month, and the revolution of the sun to bring about summer and winter, a year. Hence these

times or seasons of day and night, of the new moon and the full, and of summer and winter, were the same as they now are.

The seventh day on which God ceased from his work, was the first day of Adam's life; or the first whole day he ever lived.—Adam was created on the sixth or last day of God's work; and probably the last part of that day; so that he first slept, awaked on the seventh with a companion at his side, from whence God had taken her; and began his active life, in the enjoyment of his Maker, by resting in his love, and praise; and enjoying his help-meet for him. It would be natural for the first man to imitate his Maker, and to commemorate his nuptial or wedding day.—Hence the Christian Sabbath or day of rest comes on the anniversary of the seventh day, which God blessed and sanctified. Both Adam and Christ began a new and more perfect life on the same day. God would not have his innocent creatures first begin to work six days before they rested, but they should worship and rejoice in God's works first, then they would go forth to dress the garden, and partake of its fruits.

God's seventh day, was Adam's first day. So we read of Noah being directed by God, when he entered the ark, to take clean beasts by sevens, or seven pair, the male and female. This was designed, probably to remind him of the time, and means of worship and entertainment. Seven clean animals might be, in part, used for sacrifices; which had been offered by Adam's sons, and by Noah, when he came out of the ark. Here God renewed or republished his universal law, concerning a season of rest, and joy, to man and beast. And Noah manifested his regard to the day by his after conduct.

It seems that God would have Noah enter the ark with the numerous creatures on the six days, and on the seventh the rain began. So after Noah sent forth the dove from the ark, it is said, he stayed yet other seven days, and sent her forth to return no more. From this expression, do we not learn that he measured times by sevens, and on the seventh or day of rest, he sent forth to learn the decrease of the waters from the earth.

When Abraham entered into covenant with Abimelech, king of Gerar, respecting a well Abraham's servants had digged, which he called Beer-sheba, he took seven ewe lambs, and gave them as a witness. Seven was a perfect or sacred number, because God so appointed, when he rested from his work of creation, and blessed and sanctified it.

Laban, Jacob's father in law, seems to allude to the time, which ancient believers and worshippers of the true God, observed, by his saying to Jacob, concerning Rachel, "fulfil her weeks, and we will give thee this also for the service, which ye shall serve with me other seven years. And Jacob did so and fulfilled her week." Here seven years are called a week.

So in the dreams of Pharaoh, king of Egypt, we have intimation of the same thing. His seven ears of corn, and seven kine, which represented seven years of plenty, and seven years of famine, may have reminded the Egyptians, and the Israelites of their dependence and obligation. Here the universal law of mercy to man and beast is publicly referred to, and impressed on all the furnished nations. The above named weeks of days, and weeks of years, probably, corresponded to the Lord's seventh day of rest, which was man's first day of the week. One seventh part of time, or fifty two days of rest from service labor, in a year, was an institution designed by God for the good of mankind. A day when man and beast may rest and refresh themselves, and thereby be strengthened to do more work, and at the same time strengthen the bonds of society by friendly and religious intercourse, and fellowship.—Friends and neighbors may lay aside their various tasks, and be free, and equal, meet together at one, or many places, according to their circumstances and feelings, where they worship their Maker, learn his will, and praise his name, or renew old acquaintances, or form new ones, which shall tend to their mutual joy and happiness.

What has been said above, relates to the early ages of the world, and to all mankind; and I think, the first day of Adam's life accorded with the first day Jesus the Second Adam rose from the dead.

But when God was about to call his Son out of Egypt, or redeem his people from the house of bondage, where, probably the selfishness of Pharaoh, drove the Israelites to work, not only without straw, but to work every day, without cessation or rest, God then renewed, or gave a new edition of his law concerning a Sabbath, or day of sacred rest.

As the Israelites were about to enjoy liberty and independence, and become a traveling nation to the promised land, God was pleased to revive his universal law; and so order the time of their deliverance from their taskmasters, that a new Sabbath, and a new month begin the year, was appointed. This new time of rest was the seventh day, instead of the first. This was the Jewish Sabbath. This was to distinguish them from all other nations, and tended to preserve them a distinct people. One seventh part of time was still reserved, by the Father of eternity and of spirits, to be a joyful season of rest to man, made in the image of God, and to the domestic animals, to whom the merciful man should show mercy.

The Jews had a number of holy days or sabbaths instituted by God. The weekly sabbath, the seventh month, the seventh year, and the Jubilee, or seven times seven years, which preceded the fiftieth. Every seventh day, the servant went out free from labor. Every seventh month in the year was a joyful feast of harvest, when the servants kept a thanksgiving with his Master, in token, that he was to partake with him, freely, of the fruits of the field, and of the flocks, which he had cultivated and watched over. Every seventh year the servant went out free, if he chose, from his Master, to become Master himself; or to have his ear bored to the doorpost of his Master, if he chose not to leave him, and to serve him forever, or as long as he lived. And every fiftieth year, or seven times seven, all the property or inheritance that had been sold in that time, returned to the original owner, or his lawful heirs.

Now these sabbaths or holy days, among the Jews, were shadows of good things to come, which now are extended to the Gentile world. Hence, saith Paul to the Colossians, 2. "the body is of Christ; who blotting out the hand writing of ordinances that was against us, which was contrary to us, and against us, which was contrary to his cross," took it out of the way, nailing it to his cross.

Though Christians, nor Gentiles are bound by the law of the Jewish sabbath, which was to be kept on the seventh day, yet they are

bound, for their good, to the original law of God, sanctified and blessed from the beginning of the world, in commemoration of God's rest from the work of creation. And more, especially, is the Christian bound, in love to his Master, to keep a sabbath of rest, a day of joy and praise, in commemoration of the rising of Jesus from the dead, and resting from his work of obedience and suffering, to form a new heavens, and a new earth wherein dwell righteousness.

Now the Christian who is made free from the law of sin and death, by faith in the resurrection, and immortal life of Christ, enjoys in substance, what the Jew, with all his sabbaths, enjoyed only in shadow. Now some, who look no farther than the Jewish law, for a sabbath, and justly consider that abolished, would seem to plead for the liberty of being slaves to hand labor and toil all the year, and all their days. But, I think, Christ gives as much, yea, much more liberty and rest, and joy, to the Christian, than the law, ever gave the Jew.

Whatever a covetous, worldly disposition, may plead, in favor of not having one day in seven, as a time of rest to man and beast, still I think, it is evident from observation and experience, as well as from history, that no man loses, but rather gains, by resting himself and having his beast rest, fifty two days in a year. He will enjoy more real comfort in composing his anxious mind; in association with his kindred and fellow beings; and in meditating upon the word, and praising the law of his Maker, in a special manner, one day in seven, than he could in pursuing his toils and cares, and perplexities, every day in the year, without intermission. Hence, reason and common sense, when calmly exercised, must approve of the divine law to remember the seventh part of time, as blessed and sanctified of God, at first, and keep it holy.

There is truly, a rest which remaineth to the people of God. And those who believe in Christ, understanding and heartily, do enter into this rest, by faith now. And one seventh part of time, or the first day of the week, before we go forth to the toils and labors of the other six days, spent, as Adam spent his first sabbath, and as Christ's disciples spent their first sabbath, after his resurrection, would be calculated to bring the same strength to the body, and consolation to the mind.

The sabbath was made for man, not man for the sabbath. It was made, or appointed for the temporal and spiritual good of man. Hence, when man can best enjoy it, he will best sanctify it. And every wise Christian will find that God was wise, as well as good, in sanctifying, and blessing the seventh day, when he rested from his work, and Adam's first day when he beheld and rejoiced in the works of his Maker and his God.

[For the Christian Intelligencer.]

TO PARENTS, NO. 8.

RESPECTED PARENTS.—As the publications to which I have had access in younger days have expatiated so largely upon supernatural reformations, I will relate a few circumstances relative to one I have recently had an opportunity of witnessing. An excitement is said to have prevailed here during the past summer, but had it not been sounded from town to town and from church to church, I should have forever remained ignorant of such an event having occurred in this vicinity. Report, which was more current in adjacent villages than in this, frequently furnished us with the intelligence that more "had found peace to their souls," had been "hopefully converted," &c. but never able to ascertain correctly who the persons were. Prayer-meetings were held two or three times in a week, sun-rise and private meetings nearly as often, in which a variety of vociferation peculiarly articulated took up the principal part of the meetings. The leading members and their esteemed Pastor, most generally had much to say respecting a considerable *personage* that resides in the regions of darkness and woe, from whom, as it seems, they receive many afflictions, and with whom they studiously strive to avoid all intercourse. Their pretended knowledge of this being appeared to be more complete than the knowledge of those who they contended were confederate with him—were his accomplices and actuated by his motives; and in fact their knowledge appeared to be such as could not be obtained, but by a long and intimate acquaintance. Among the many accusations alleged against this "Prince of darkness" was the following—that he preached the first Universal sermon in the garden of Eden and now sends his heralds through the world to proclaim the same infernal doctrine in order to lull sinners into "eternal damnation," and at last was induced to send one of his messengers among them to beguile their youth into destruction. But all this had no visible effect upon the disinterested; and although, the pangs of death—the terrors of the grave, and the horrors of an infernal hell were frequently painted to the imagination in an appalling manner, yet no excitement was discoverable in those meetings where "sinners" were admitted. At length, a day was appointed to receive the "converts" into the church, and without doubt, curiosity cited many to attend in order to ascertain who the "converts" were. As usual, I was at the meeting. After services, the Pastor called upon the "candidates" to appear, when the multitude of four females presented themselves, two of which were my every-day associates, in whom I had never discovered any symptoms of reform. Being placed before the pulpit, before which stood a table that bore a basin of water for the purpose of baptism, and several other vessels the use of which I have never yet learned, the Pastor proceeded to read to them what I supposed to be articles of faith.—At the close of each he repeated, "thus and so you believe," which was followed by gentle bows from the "candidates" as tokens of assent. This, to me, was awful, serious and as solemn as the night of death. I thought that "change" must be supernatural indeed to cause people to realize what to me, appeared irrational and unjust, and to attribute to the Creator of Heaven and earth that which is unworthy of His holy character. Did I believe my Heavenly Parent to be such a being as he was then represented, I could but consider Him, even worse than the "infernal demon," if such a being there is. Instead of representing Him to be a God of love and infinite mercy, He was held forth as a being who delights and inflicts to the extent of His Almighty power, vindictive punishment upon the being who has created in an eternal hell and endless burnings; and these (pardon me if I say) deluded people solemnly nodded assent to such a representation of their Maker! I do not doubt

their sincerity, nor should I scruple the efficacy of the "reformation," had I no knowledge of the means used to effect this wonderful excitement which is sounded abroad as "a great reformation," &c. Should I trace out, and unravel the "mysteries" of this "reformation," it would be a history truly disgusting, and unworthy of the approbation of any rational mind. Though it is proclaimed to be the "influence of the Holy Spirit," and registered as a noted wonder of the age, yet, it was effected through the simple artifice of one man, subject to like passions with ourselves. Should I follow this presumptuous Reformer into the kitchens and the most domestic avenues of private dwellings, and relate occurrences that have taken place in these busy apartments, I should be able to show you the means, and the contemptible character of the means by which "weak sisters" were beguiled and this wonderful reformation was carried on. But I forbear. You can form some ideas of the nature and origin of this reformation, and the character of the "pious" gentleman, whose skill and adroitness effected it—of a man who is not backward in scandalizing and defaming the Universalists, and who does not hesitate to pronounce them, as a body, "a set of bad and unprincipled men," and to whom he applies appellations as approbious as language will represent. I do not borrow these statements from common report or idle tales, but assert them as facts, because I have, myself, been an ear witness. At one time, as he was indulging himself in this practice, in the presence of several, he was checked in his invectives by a man (who I have since learned was a Roman Catholic by profession) who interrupted him, with, "friend, you have said more than I durst say of any people." I conclude by asking which manifested the meekest spirit; the Catholic whose tenets you detest, or he who was pouring out his turbulent soul in cruel invectives upon his neighbors?

Respectfully yours, &c.

ABSENT SON.

[For the Christian Intelligencer.]

WHO MAY BE A CHRISTIAN?

BR. DREW.—That all mankind are not entitled to the appellation of *Christian*, is abundantly evident. And that all those who reside in Christian countries and communities, are not Christians, in the proper sense of that word, will not be disputed. It is, doubtless, a fact, that many who claim the appellation of Christian and make a brilliant profession of religion are deceivers of themselves, while they think and hope to deceive others.

There were those in our Saviour's time, who demerited and received from him the name of "hypocrites," and that some—yea, many now live among us who profess the same character and manifest similar conduct, need not be proved. I take it for granted then, that we are acting improperly when we give credit to what may fall from the lips of those who profess Christianity and the religion of the gospel, so far that we set it down as certain that they are Christians.

It is an easy matter for one to be deceived, and it is an easy thing for a person to practice deception with his fellow men and act the hypocrite before God. There are so many considerations which serve to push men forward in such a course, that it is but little cause of astonishment to me that there are hypocrites in (nearly) all our orthodox churches.

While things remain as they now are—while a test is set up, to which to bring mankind in order to determine whether they are Christians—exclusive of their conduct and deportment in life, we need not wonder that so many are forced along with the current, and that in that number may be found vast numbers of hypocrites.

Mankind are frail, vain and imperfect creatures. They are strangely prone to wish to be popular, and to be respected by others. Much would they give to attain this end; and if by acting the hypocrite the end is answered—the wish gratified, all is well. How much easier it would be apparently for a vain, unstable, corrupt man to say than to do; to make a brilliant profession of his belief in some orthodox doctrine, than to "deal justly, love mercy, and walk humbly with God."—And in fact, in our day, good works—that test of character—that index to a heart loving God and all mankind, are left far out of the question. It is too commonly the case that we see conduct and hear remarks which authorize us to conclude that the general belief among our orthodox friends is, that a good life does not furnish evidence so satisfactory of ones piety, as an union with some one of the many popular churches among us.

Does a young mechanic wish to be respected in life—to have many friends and a plenty of business? let him "join the church," and his wishes are gratified, and if his life is not agreeable to the word of God, and the principles of moral rectitude, he has but little to fear. His wrongs and vices if seen are winked at, and he is extolled, and spoken of, as a very worthy, upright and exemplary young man.

But let him remain out of "the church," and demean himself worthily, and let every act of his life be in accordance with the will of heaven, and he is a young man to whom the hand of charity and fraternal regard may not be extended.

From what I have discovered during my short life, of the effects of this uncharitable spirit, I firmly believe that should an angel from the realms of glory, pure and perfect, come among, and reside with us, unless he went hand and glove with the people of which I have spoken, he would be set down as a stranger to piety, and a foe to God and goodness.

I propose then, with the orthodox upon the "judgment seat," to ask—who may be a Christian? Hear, that ye may understand. That person who believes in the existence of one God—three Gods, the Father, Son and Holy Spirit—Who believes that man was (all mankind were) created perfectly holy and immortal.—That God gave them an infinite law, requiring perfect and complete obedience—on pain of eternal punishment in hell. That mankind have fallen from their immortal state, and merited endless punishment in a world of woe and pain. That Christ has died for all and a way is possible whereby all may be saved, and that this life is the only state of probation, during which men may be saved, and heaven obtained; and that probably all might be saved if God had not let loose upon the world a devil—a mighty spiritual devil, to harass them and keep them from his residence above. That Christ will succeed in saving (having placated the wrath of his Father by suffering in their room and stead) a portion of the world, while this aw-

fully malignant and crafty devil will be the generalissimo of the remainder to all eternity!

If a person believes all this and some more which I cannot now mention, he may be a *Christian*—a *real* godly man; but if he does not, he may not be called a Christian, though as pure as an apostle. In short, a person cannot be a Christian and believe in the doctrine of the final holiness and consequent happiness of all mankind. It is impossible—Universalists Christians!! Impious thought!! But, dear sir, I must close my communication and promise you that soon I will endeavor to refer the question proposed in my motto, to the Holy Scriptures for a solution.

THEODORE.

October 26th, 1830.

CRUMBS AND SCRAPS—NO. 4.

Numb. xiv. 34. "And ye shall know my breach of promise." There is nothing in the Hebrew of this passage to warrant the word *promise*. It is not even certain that the Hebrew word rendered "my breach" signifies this. It occurs but once more in the bible, Jud. xxxiii. 10 and is rendered *occasions*. In both places it is rather rendered at random than from understanding. The *lxx.* have rendered this text in Numbers, *ton thee mon tes orges mu my anger, or, the fury of my wrath*. Coverdale's bible of 1535 renders this passage "ye may know what it is, when I withdraw my hand." Matthew's Bible of 1527 has it "ye shall feel my vengeance."—The Great Bible of 1539 "ye shall know my displeasure." The Geneva translators of 1560 first ventured to say, "ye shall feel my breach of promise," but added a marginal note to soften it, viz. "whether my promise be true or no." Bishop Parker's Bible of 1568 altered it into, "ye shall know my breach of promise," leaving no note in the margin.—The last translation following Parker's, reads the text as before, only giving on the margin a softer version, viz. "altering of my purpose." This softer version is still retained in the margin of the common version. Let the reader judge now, if the passage teaches, that God broke his promise. If he has once done this, he may do it again; but what then must be the hopes and fears of man; not only as to this life but the future!

James v. 5. "Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter." When a victim was slain among the heathen, and select parts of it had been burnt upon the altar to their gods, it was a custom for him that sacrificed to call his relations and friends, who all celebrated a religious festival on the occasion. This was done with every display of joy and festivity. To these feasts James seems here to allude, for on such occasions men abandoned themselves to intemperance. Compare I Peter iv. 1-5, where probably, a similar allusion is made to the intemperance of the heathen on such occasions.

(To be continued.)

THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, NOVEMBER 12, 1830.

FOREIGN.

The French *Démocrate*, one of the most liberal throughout almost all Europe, and kindled the combustible into a tremendous flame. From present appearances a time of general reckoning of accounts has come for the crowned heads on the Continent—people long oppressed, by their sovereigns are rising in defence of their natural rights, and giving a lesson to their kings not soon to be forgotten. We shall not wonder if such scenes of bloodshed and devastation throughout Europe take place as were never known on that continent before. England, and perhaps Russia, will be able in all probability to sustain their present government; but the waves of revolution are breaking upon the thrones of most of the other nations, and must ultimately demolish them.

The affairs of the Netherlands have assumed a fearful crisis. On the 22d Sept. the Dutch Troops, under Prince Frederic, entered Brussels to the number of 7000 and fought against the people. The slaughter was immense—much greater than that committed in Paris lately. On the 27th the Prince retreated with the loss of 3000 men.

The independence of Belgium was declared at Brussels on the 4th of October. A National Congress was forthwith to be convoked. In the mean time the provisional government was in the hands of the Central Committee.

The state of things in the Netherlands must seriously affect our negotiations on the North Eastern Boundary question.

Another Revolution has taken place in Saxony.—The King has abdicated his Throne; Prince Frederic, his son in law, has been appointed Regent.

It has been reported that extensive insurrectionary movements have taken place in St. Petersburg—the Capital of the Russian Empire, but these reports want confirmation.

Great disturbances have occurred in Prussia. A meeting of 20,000 men has taken place calling for reform.

In France there are yet some internal disturbances among the working classes. The National Guard, however, have hitherto been successful in sustaining order. It is thought by some that the Democratic spirit will not rest satisfied even with the present limited monarchy.

In Spain serious and fresh difficulties have broken out. An extensive combination has been detected, whose object it was to assassinate the King. We mistake greatly if Ferdinand do not yet have to come down from his throne.

CITY NEWSPAPERS.—Many subscribers to village papers, who seem to begrudge the poor printer two dollars a year for his paper and make him wait years for his pay, are not aware of the immense advantage which the publisher of a city paper has over his unfortunate country brethren of the type. City papers are supported—and some of them in princely style too—by advertisements; such papers can get along even should their subscribers never pay a cent—while on the other hand, those papers that rely upon their subscribers, can but just rub and go provided they receive their subscriptions promptly and universally, instead of the little pittance being squeezed out drop by drop, a large portion of it years after it is due. Another advantage a city paper has; its subscribers are content with some three or four columns of reading matter in each paper, and sometimes they have short of two. A country paper must furnish 15 or 20 or be found fault with.

We have just had the curiosity to count the advertisements in the New York daily Journal of Commerce of November the 6th and find them to amount to eight hundred and twenty-two. Only 822! and the reading matter 4 and 1-4 columns. All these advertisements are paid for. Now we will make our subscribers an offer. If they will clab together and fill our paper every week, all but 4 1-4 columns, with advertisements and pay for them, we will send them the paper gratis. Aye! and we will make the sheet as large as a bed quilt too, if they wish it.

John Randolph, Minister to Russia, on account of ill health—as some papers say, or on account of being deranged as others will have it—has left that Court and is on his return home, or on a visit to the south of Europe. His conduct on his arrival in St. Petersburg and before the Emperor, is represented as very eccentric and ludicrous. John, his black servant, has already arrived in Boston. He put up at the Tremont House, and excited very general attention.

NEW PAPER.—We have received the first and second numbers of the "Working Men's Advocate," a new paper published in Belfast by Mr. John Dorr, formerly proprietor of the Lincoln Intelligencer. The Advocate is printed on a large sheet, once a week, and the numbers received are neatly printed and indicate considerable taste and talent on the part of the editor. We hope the Advocate will ever prove, what it professes to be, the working men's friend.

The Governor of Georgia, in a Message to the Legislature of that State, has recommended the repeal of so much of the State Law relating to the Cherokee Indians, as declares them incompetent to give evidence in Courts of Justice.

Hon. Enos T. Throop, Acting-Governor of New York, has been elected Governor of that State by a large majority; and Gen. McArthur has been chosen Governor of Ohio. His majority is variously stated from 2000 to 1000.

Mr. McCreery of Pennsylvania, the famous representative in Congress who disented from the Report of Mr. Johnson on the subject of Sunday Mails, and made a minority Report favorable to their suspension, has lately had his case taken into consideration by his constituents, who have given him leave to stay at home. The election, it is said, was decided very much on the ground of the Sunday mail question.

The Governor of New Hampshire has appointed Thursday the 23d inst. Thanksgiving day.

John Quincy Adams has been elected to Congress from Plymouth District by a vote of about three to one.

Hon. John McLean, Senator in Congress from Illinois, died at Shawneetown, Ill. on the 4th ult. after one week's illness.

A town association of the Friends of Education is to be formed in Augusta to-morrow afternoon. Meeting at the Old Court House.

Business in this neighborhood has considerably revived this fall. This remark we believe is particularly true of Hallowell.

WILLIAM DELESDERNE, Esq. has been elected Representative to the Legislature in Calais district, at the third trial.

Treatment of Lunatics in the Netherlands. At the distance of some miles from Mechlin is the village of Geel, where the treatment of lunatics is conducted on a principle that might be attended with advantage if acted upon elsewhere. The patients, instead of being confined in a separate building, are given in charge to the farmers inhabiting the village, who receive a yearly stipend for their superintendence, and who employ the poor creatures intrusted to them in such agricultural works as are suitable to their state of mind. The result has been extremely satisfactory; the apparent freedom from restraint, the salubrity of the place, the constant but gentle exercise, the enjoyment of the open air, the combined employment of mind and body, all together have restored many to the use of their faculties, who had been pronounced incurable according to the customary modes of treatment.—Dr. Lardner's Cabinet Cyclopaedia.

Unroyal Qualities. The London Monthly Magazine says the Queen has one most unroyal quality—she pays her debts! and the same work boldly declares that it likes her the better for it! It also with great anxiety recommends to her majesty that she follows the example of old Queen Charlotte, and "refuses to receive any woman of tainted character at her court. Let the odious and insolent race of women, who disgraced the late court, dishonoured the name of the late too easy king, and spread the infection of their manners through society, be altogether excluded from reception by the Queen, and she will set herself on a safer throne than St. James's—she will be the Queen of the People."

Wilson the Mail Robber—who was found guilty, and pardoned by the President, having plead guilty to another indictment, has been sentenced to ten years confinement by the Circuit Court of the United States. On another indictment to which also he plead guilty—the Court was divided on the question whether the President's pardon did not reach the case. This question will of course go to the Supreme Court.

Salem Trials.—A term of the Supreme Court of Massachusetts commenced at Salem on Tuesday last. The Register says it was expected all the judges would be present, and that the trials of Joseph J. Knapp and George Crowninshield for the murder of Mr. White, would commence immediately.

Dr. Cleveland's sentence, in Vermont, for mal practice as a physician, has been commuted from death to five years in the State Prison.

Official information has been received at the Department of State, that the Brazilian Bonds given in the American Prize cases, which were settled with the Government of his Imperial Majesty, the Emperor of Brazil, by Mr. William Tudor, late Charge d'Affaires of the United States at Rio de Janeiro, and became due on the 28th of August last, were punctually paid to Mr. Wright, Consul of the United States at that Capital.

Liberty of the Press.—A gentleman describing the late contest in Paris, says—"Several mortal wounds were received by the military, in consequence of the people loading their guns with leaden printing types instead of balls, which were very scarce in the first day of the insurrection." [This was distributing the letter with a vengeance.]

A fatal duel was fought at New Orleans on the 12th. One of the combatants was shot through the head. The quarrel that gave rise to this fight, was occasioned by a horse race for five dollars.

The London correspondent of the Journal of Commerce, under date of Sept. 22d says:—"Of the late King of France we absolutely hear nothing, except that he is daily shooting and confessing, and appears to be quite contented."

The President of the United States has appointed Mr. George W. Buchanan, of Pennsylvania, to be Attorney of the United States for the Western District of Pennsylvania, in place of Mr. Alexander Brackenridge.

It is mentioned in the Southern papers, that Mr. McDuffie will be elected to the U. S. Senate in the place of the Hon. Wm. Smith, whose term expires on the 4th March next.

The veteran General Sumter, of South Carolina, is not dead, as was reported, but has recovered from a short illness.

MARRIED.

In Fairfield, Nov. 3, by Rev. Mr. Stinson, Mr. John Weston, of Hallowfield, aged 70, to Mrs. Ann Pecks, of F. aged 67.

In Newburyport, Rev. Charles L. Cook, of Boothbay, to Miss Sophia Ann Horton.

In Bath, Mr. Thomas Brown to Miss Wealthy Allen, of Bowdoinham.

In Brunswick, Capt. John Marshall to Miss Jane McManus.

In Hampden, Hon. Joshua Hall, of Frankfort, to Mrs. Nancy Snow, of Hampden.

In Whitefield, Joseph Newell, Esq. to Miss Sarah Turner.—Mr. Lewis Keating, of Hope, to Miss Eliza Kavanagh.—Mr. Ebenezer Filbrook to Miss Laura Dooly.—Mr. Washington Rollins to Miss Hannah Little.

In Eastport, Mr. William Chambers to Miss Mary Jane Good, both of Deer Isle.

DIED.

In Bangor, Mrs. Martha Emery, wife of the late Capt. Robert Emery.

In Kennebunk, Hugh McCulloch, Esq. aged 57.

In Alna, Mr. John Trevett, of Wiscasset, aged 79, a soldier of the Revolution.

In Cincinnati, Ohio, William Appleton, Esq. of Amherst, N. H. aged 22, son of the late Dr. Appleton, President of Bowdoin College.

In North Yarmouth, Mr. Nathan Johnson, aged 87, a Revolutionary pensioner.—Mrs. Charlotte, wife of Mr. Robert Johnson.—Mr. Richard Parker.

In Scarborough, on Wednesday morning last, Mr. Richard King, aged 68.

MARINE JOURNAL.

PORT OF GARDINER.

Arrived, s/s Factor, Small, Boston; Hope, Wiscasset.

Sailed, s/s Lady Hope, Boston; Harmony, Binton, do; Wm. Barker, Rollins, do.

Friday, Nov. 5.—Sailed, s/s Eliza Ann, Mooers, Boston; Deborah, Jewett, do; Industry, Blackington, Thomaston.

Saturday, Nov. 6.—Sailed, brig Areturus, Swan, New Orleans; s/s Eliza, Boston; Oaklands, Talbot, do; sloop Edward, Sweet, Ipswich.

Tuesday, Nov. 9.—Sailed, brig Atlantic, Moore, Philadelphia; s/s Sally Ann, Rollins, Boston.

NEW BOOKS.

JUST received, at P. SHELDON'S Bookstore, next to the Bank, a great variety of new publications, Stationery, &c. among which are—The KEESAKE, TOKEN, ATLANTIC SOUVENIR and COMIC ANNUAL, presents for Christmas and New Year.

Political Class Book.
Comstock's Philosophy.
Crabbe's Dictionary of General Knowledge.
American Anecdotes.
Shoshone Valley, by Flint.
Oxonians.
Arts of Life.
Cruelty's Concordance, quarto edition.
Galt's Life of Byron.
Family Library, 3 vols.
Willard's History of United States.
Fragal Housewife, &c. &c. &c. &c. &c.
Together with a large assortment of Books, Stationery, Paper, &c. all of which will be sold as cheap as the cheapest.
Nov. 10. 46

SCHOOLS IN DISTRICT NO. 1.

IN addition to the school taught by a master in District No. 1, there will be a school taught by a mistress about 3 months, commencing Monday, Nov. 15. The school will be kept in Mr. Allen's brick building. Children from 4 to 8 years old will be admitted. All over 8 will attend the master's school.

P. SHELDON, Agt. of Dist. No. 1.
Gardiner, Nov. 10, 1830.

NOTICE.

WHEREAS SYLVANUS THOMAS, Esq. late Agent for the Gardiner Cotton and Woollen Manufacturing Company having removed to Boston, the Books accounts and notes have been handed over by him to the Treasurer of said Company, and all those indebted by note or account which is now due are requested to make immediate payment or their notes and accounts will be put into the hands of an Attorney for collection.
Per order of the Directors.
SIMON BRADSTREET, Treasurer.
Gardiner, Oct. 26, 1830. 44

SPLENDID PRESENTS.

THE TOKEN, and the ATLANTIC SOUVENIR for 1831, superbly printed and embellished, are published, and for sale by P. SHELDON.

BOARDING-HOUSE.—BOSTON.

THE Subscriber informs his friends and the public generally that he has opened a Boarding-house No. 5, Hanover Street, Boston, near Concert Hall, where he shall be happy to accommodate either steady or transient boarders. He also gives notice that he will attend to any commission business that may be entrusted to him.
SILVANUS THOMAS.
Boston, Nov. 2d, 1830.

SINGING BOOKS.

P. SHELDON has for sale by the dozen or single, at Publishers' prices,
Bridgewater Collection,
Stoughton do. (new, and much improved.)
Temple Harmony,
Handel and Haydn Collection,
Hallowell do.
[?] Next door to the Bank.—Gg
Gardiner, November 4, 1830.

DAVID H. MIRICK, M.D.

Surgeon and Physician.
WOULD respectfully give notice, that he has opened an office in the brick block nearly opposite the Hotel, where he will attend to all calls in the different departments of his profession.
Gardiner, Oct. 20th, 1830. 43-4

POETRY.

From the Boston Amateur.

SONG OF THE HEN PECKED.

O her hair is dark as the midnight wave,
And her eye is like kindling fire,
And her voice is sweet as the spirit's voice
That chords with the seraph's lyre.

But her nails are as sharp as a teasing fork,
And her arms are strong as a bear's;
She pulled my hair and she gouged my eye,
And she kicked me down the stairs.

I've got me an eye that's made of glass,
And I've got me a wig that's new,
The wig is frizzled in corkscrew curls,
And the eye is a clouded blue.

She may shake her knuckles full in my face,
And put the lamp to my beard,
And hold the broomstick over my head,
But I am not a bit afraid—

For I've bound her over to keep the peace,
And I've bought me a crabtree cane,
The justice will come and the constable too,
If she meddles with me again.

My head was a week in the linen cap,
And my eye a month in the patch;
I never thought that the torch of love
Would light such a brimstone match!

From the N. E. W. Review.

THE REPLY.

Oh—his face is as red as a dog-day sun
In a misty sunset sky;
And the tip of his nose is a burning coal,
You might light your candle by.

His eye was gouged by a two-quart jug
That cracked across his nose;
And his other has taken a rainbow hue
From his pot-companion's blows.

He blundered against the red-hot grate,
And the grate returned the blow;
And the lamp that singed his grisly beard
Was the Lehigh coal below!

I've emptied his bottles of liquor, free
As the flow of Autumn rain;
And the sheriff will come and the jailer too
To hit them up again.

He has lost his scalp—he has lost his eye—
And his face is grim with blows—
And the early light of our love has changed
To the light of a typhoid nose!

MISCELLANY.

THREE DAYS AT PARIS.

BY AN EYEWITNESS.

(Continued from our Last.)

The only instance of plundering I witnessed was one of the least reprehensible, though in its consequences likely to have proved the most pernicious. His majesty's private stock of wines had been discovered; the day was hot; every throat was parched. I myself had a little before enjoyed a draught of the Seine water which a man was fading round in a wooden bowl to the droughty conquerors of the Louvre. The bottles were no sooner detected, than, without the trouble of drawing corks, they were decapitated, and the rich contents poured down the throats of grimy citizens, in such continuous streams as threatened the subversion of what intellect the bottle-drainer possessed. I cannot however, be severe on a fault in which I participated. The temptation proffered me by a polite tri-colored warrior, who presented me with a bottle of wine just broached, was not to be resisted on a day when every thing exhorted to drink. It was some of the finest Madeira I ever tasted. In another room, I remarked other partisans busily satisfying the cravings of an insatiable thirst; but not always with equal good fortune. An individual who had impatiently knocked off the head of a bottle, and poured into his mouth as much as its wide capacity could contain, spit it out again with a wry face and many and vehement exclamations of disgust. I examined the label on the bottle—it was *reputable eau de Seidlitz*! I consoled the unfortunate craft-man, like *Loudivico* in the *Miseries of Udofo*, by telling him the good wine was serving out in the next room.

I left the Tuilleries with much admiration of the little mischief I had seen done, but with great apprehension of what might ensue from the inordinate gratification of an unappeasable thirst. This feeling was so strong in me, that I could not help expressing it to the most respectable and authoritative looking person I saw in the Carrousel, and observing on the desirableness of a guard to prevent the consequences to be apprehended from the gentlemen who were drinking to the King's departure in his Majesty's apartments. He shrugged his shoulders; the National Guards were busy firing in the direction of the Palais Royal; and the multitude, in the mean time, must remain guard at the Tuilleries, and drink *ad libitum*. In fact, his Majesty's good wines did their duty on his Majesty's good subjects, and much disorder was the consequence; but no irreparable mischief had been perpetrated. The like good fortune had not *Archeveche*. Though nothing was carried off, every thing was destroyed. But then the priests were the capital enemies of the people; the higher orders have been instigating the King, and the lower preaching down the interests of the people. Moreover, their conduct on the 26th had savoured too much of the church militant, though luckily it did not turn out the church triumphant. The people had been fired on from the *Archeveche*, and a stand of arms discovered in the state apartment. The people, however, carried the point of honour so high as to shoot on the spot two or three *mauvais sujets* who had taken to plundering. An unlucky lad, also, who had picked up the *Archeveche's* chair, as it floated down the Seine, in which all his *meubles* were emptied, and was parading it up and down in triumph—"Voici la chaise de Monseigneur!" *Archeveche* is said to have had his pains rewarded by a shot from some ultra righteous patriot. A friend of mine saw the dirty sentinel, who was doing duty at one of the doors of the Tuilleries, stop a greasy fellow who was cowering through with a porcelain vase under his coat. "Holla stop there," cried the man of the rusty pike; "what is

it that you have got there, friend?" "Nothing but what's my own," was the reply. "What!" returned the sentinel, "would you have me believe that a fellow with a coat like yours ever possessed *un meuble comme ça*?" "Vat en?" added he, taking the vase and consigning it to safer hands. In short whatever may have been the character of the Parisian populace after long habits of insurrection, and after a series of revolutions that had thrown the dregs of society uppermost, it is certain that a combat was never waged with more violence on the part of the Government, and with less ill-blood on the part of the populace, than the memorable contests of the 28th and 29th of July. I have seen wounded soldiers of the Guard led off with as much care as wounded bourgeois, and in no instance has vengeance been carried into massacre, however great the provocation. The residue of the troops re-fused at Bois de Boulogne, have been daily approached by portions of the citizens, inviting them to return, and assuring them of oblivion. There can be little doubt that the few troops, three or four thousand, which still kept aloof, will either yield to the invitations of the Government Provisional, and the people, or melt away and disperse; more particularly as the ex-King, after shedding some natural tears, has, it is said, betaken himself towards Lisie.

But to return. I hastened from the Tuilleries to La Fayette's, where I understood the Deputies were in deliberation. Crossing the Rue St. Honore, I saw the fire given and returned in quick succession from the Palais Royal, which was still held out by a party of the troops. Bands of armed citizens with the tri-colored flag paraded the streets with a steady step and proud air. They were enjoying the triumph; and if they were of those that fought on the 28th and 29th they well deserve that harmless gratification. The crowd assembled at La Fayette's seemed to await patiently the opening of the gate. Drums were at last heard beating in the interior; the gates were thrown open; and a regiment headed by its officers began to issue forth. It was the fifty-third of the line, upwards of a thousand strong, as fine a regiment as I ever saw. It had been to receive its orders from the Government Provisional. Every face was radiant with joy. The soldiers eagerly extended their hands to the people, who grasped them with like cordiality. The officers were cheered, and returned the cheers with expressions of good will. I was glad to see this. Small parties of the fifteenth were going about with the air of men conscious of a fault, and with the subdued look characteristic of disarmed soldiers. It seemed to me better that the troops of the line should act with the people, than merely surrender their arms; which, if well employed, were better in disciplined hands than in those of volunteers, however zealous.

Paris is at this moment entirely under the protection of the National Guard, parties of whom promenade it incessantly. The first rank must generally some five or six completely equipped soldiers; the rest have donned a belt over their every day clothes. Sometimes a hat, sometimes a casquet, sometimes the furled cap of a fallen guardman, surmounts the head of a figure, half soldier, half artisan, or, as a man was heard to designate them, "soldat-laboureur." They do their duty vigilantly, however, though a martinet might be offended with their mode of marching. It is astonishing how soon a Frenchman is converted into a soldier. When on the night of the 27th, I saw the battalions of powerful guardsmen, the squadrons of lancers and cavalry, rendezvoused on the Carrousel, with all the imposing apparatus of war, I thought brutal force was about to accomplish what the worst brutality of cabinet men had begun. Yet these battalions, these squadrons, this imposing military force have been baffled, beaten back, and put to flight, by artisans armed with whatever weapons they could lay their hands on, and aided only by their position in narrow streets and lofty houses. The consoling fact is now on record,—that regular troops may be resisted successfully by citizen soldiers, that have the good sense to avail themselves of whatever defences their streets and habitations may afford, instead of rushing, after the manner of John Bull, *lele braise* in the jaws of danger.

Since these agitating events, I have never known Paris more tranquil and sociable. A recommendation from the Government Provisional, to the bons citoyens, to supply the absence of lamps with lights in their windows, has led to general illuminations on the nights of the 30th and 31st. The cafes are full, the shops reopened, the street reunions out of doors are again renewed, and the *pere de famille* enacts Sir Oracle to his surrounding *fenelles*. The tri-colored favour is universally worn, by our countrymen as generally as by the rest; and the tri-colored flag floats everywhere. The Duke of Orleans is proclaimed Lieutenant General of the kingdom, and every body waits in peace the opening of the Chambers.

NOVEMBER.

It has been fashionable to stigmatize this month as "the saddest of the year,"—a season of gloom and frost—a time for suicide and the blue-devils. 'Tis a villainous abuse of one of the cleverest nymphs among the twelve sisters. True—November has not the light, airy beauty of May, nor the softness and voluptuous charm of June—but there is an honest and familiar frankness in her coming, which renders her, uncouth and rude as she may be—an agreeable visitant. She is like the buxom fair one of the bygone times—of our grandmothers—with her tresses unadorn-

ed and with a homely garb, but with a kindly spirit and a warm heart.

November is after all a pleasant season. What if the flowers are dying, one after another, as the frost, like a vegetable pestilence, passes over them? What if the leaves do wither, and wear for a time the yellow and sickly hue of decay, and then fall, with every breathing of the wind, like wearied birds stricken down from their resting-place? What if a change does come over the things which we have loved: when we know that it is this change—this shifting aspect of the seasons—this variety of Nature, which makes the world so beautiful and beloved? If flower and leaf and herbage, and all the glorious things of Summer are departing—there are other joys and other scenes in perspective.—There are the gatherings around the household fire—the long and pleasant evenings—the song—the merriment—the glad Thanksgiving—the Christmas Ball! Then too, the long bright evenings of approaching Winter—when the Earth is white with the beautiful vestment of snow—when the whole Heaven is brilliant with stars—and the clear moonlight casts the still shadows of the skeleton trees upon the white lustre which surrounds them.—Who, at such a time, does not love the sleigh ride—the merry, joyous sleigh ride? Who has not gazed until his eyes ached with the magnificence of the scene, upon the frost work of Winter—when the fine, misty rain has become frozen upon every visible object?—Summer has nothing to compare with the simple scenery of winter, when

"The frost performs its silent ministry,
Unhastily by wind,"—

when every blade of grass and every twig flashes like a living diamond—when every tree rises like a tall column of silver, and the branches, long, tapering and leafless, glow like the jewelry which lightened on the eye of Aladdin in the cave of the Enchanter.

The glory of the Summer has gone by—the beautiful greenness has become withered and dead. Were this all—were there no associations of moral desolation—of faded hopes—of hearts withering in the bosoms of the living—connected with the decaying scenery around us, we would not indulge in a moment's melancholy.—The season of flowers will come again—the streams will flow gracefully and lightly as before—the trees will again toss their cumbersome load of greenness to the sunlight—and by mossy stone and winding rivulet, the young blossoms will start up, as at the bidding of their fairy guardians. But the human heart has no change like that of Nature. It has no second springtime. Once blighted in its hour of freshness, it wears forever after the mark of the spoiler. The dews of affection may fall, and the gentle rain of sympathy be lavished upon it—but the sere root of blighted feeling will never again blossom into life, nor the crushed flowers of hope blossom with their wonted beauty.—N. E. W. Rev.

RELIGION.—What is it?—An indelible unknown something, a few persons have experienced, though by them, and by their fruits unknown? Is it a miraculous communication of something to the heart, yet leaving it cold and corrupt as before? Is it a sudden burst of the affections, then stupidity and languor? Is it something when communicated, that overpowers reason, and takes away all sense of modesty? Or rather is it not a mere profession of good works without the reality, discovered in a sanctimonious phiz? a profession of charity and benevolence, yet a stranger to both? The Bible, for the instruction of ignorant men, kindly condescends to answer the first question, and this will furnish an answer for the rest.

What is religion?—"Pure religion," and undefiled before God and the Father, is this, to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world."—James i. 27.—Trumpet.

SCHOOL BOOKS AND STATIONARY. A LARGE supply of all the School Books in general use, may be found at P. SHELTON'S Bookstore, next door to the Gardiner Bank, and will be sold as low as at any other Bookstore in the country. Gardiner, Oct. 28, 1830. 41

JUST received by E. COFFIN, a good assortment of Seal Skin Nutra and Fur Seal CAPS, of the latest style. Also, a few Nutra and Fur Seal Collars, which will be sold cheap for cash. Gardiner, Oct. 28, 1830. 44

THOMASTON LIME. JUST received and for sale by A. T. PERKINS. 100 casks of Thomaston LIME, new and of the first quality, which will be sold at reduced prices for cash if applied for immediately. Gardiner, Oct. 28, 1830. 44

NOTICE. THIS is to certify unto all whom it may concern, that I do relinquish all right and interest from and after this date to my son HENRY's wages, and give him his time from this date till he is free by law. DAVID HILDRETH. Gardiner, Nov. 4, 1830. 45*

NOTICE. THE subscriber would inform the readers of this Intelligencer who correspond with him, that he has removed to the town of Leean, Me. where they may in future direct their letters, pamphlets and papers. J. B. DODS.

CAUTION. WHEREAS some heedless or vicious person or persons have mutilated the fence of the subscriber near Capt. Lord's dwelling house: This is therefore to request that they would be more cautious how they use their pen-knives. RUFUS GAY. Gardiner, Oct. 12, 1830. 42

TENANT WANTED IMMEDIATELY. JOSEPH LADD wishes to let his Saw Mill, Grist Mill and Farm, situated about two and a half miles from the village. The Saw Mill is well stocked with logs, and the prospect is good for a continued supply. The Mills are in good order. The whole will be rented for \$200 a year, payment to be made quarterly, in good barter pay. He also offers to sell about five acres of land in the immediate neighborhood of the Mills, having on it a good shop fitted up for a Wagon Maker and Blacksmith. Those wishing to hire will call on JOHN POTTER, Esq. Augusta, Oct. 22, 1830. 44—t

NEW STORE.

THE subscriber informs his friends and the public that he has opened a store at the head of Long wharf and opposite the old Tavern house, where he offers for sale a general assortment of ENGLISH and DOMESTIC GOODS, W. I. GOODS and GROCERIES, CROCKERY and GLASS WARE. Also a good assortment of DRUGS, MEDICINES, PAINTS, OILS and DYE STUFFS—all of which will be sold very low for cash, approved credit or country produce. EDM'D COFFIN.

WANTED BY E. COFFIN, 100 bushels Flax Seed; 100 do. Barley; 50 do. White Beans; Of the first quality, for which a fair price will be given in exchange of Goods. Also wanted, 500 lbs. first quality Butter, for which an extra price will be given in exchange for Goods, if offered very soon. Gardiner, Oct. 27, 1830. 41

TAILORING.

ROBERT WILLIAMSON tenders his thanks to his friends and the public for their patronage and respectfully solicits a continuance of their favors. He would also inform them that he still carries on the business at his old stand, opposite E. M'Lehlan's hotel in Gardiner, where every exertion will be made for the accommodation of his customers; and he pledges himself that their garments shall be made after the latest fashions. The workmanship of all garments made at his establishment he warrants to be of the neatest style, and in a faithful and workmanlike manner.

Having had considerable experience in cutting, making and trimming Military Uniforms, he would give notice to those who have occasion for them, that they can be accommodated at his shop at short notice, and he can assure them, that they shall be made after the most approved patterns, and according to law. Gardiner, Sept. 10, 1830. 37—3m

SHOES! SHOES!

JUST received by A. T. PERKINS a large assortment of SHOES: 50 pr. Ladies Kid Slippers; 50 do. do. Prunella do.; 25 do. do. do. heel'd Slippers; 25 do. do. Mr. Walking Shoes; 10 do. do. Bronze and Slippers; 25 do. Misses Prunella do.; 100 do. Children's m. Boots and Shoes; 50 do. do. Leather do. do.; 25 do. Men's Calf-skin Shoes; 25 do. do. do. Pumps; 12 do. do. do. Boots, custom made; 100 do. do. thick Shoes, do.; 12 do. do. do. Boots, do.; 50 do. Boys thick Shoes; 12 do. Russ Slippers; 25 do. Infant's Kid Shoes; The above will be sold at reduced prices for Cash.

WANTED by A. T. PERKINS, 100 bushels Flax Seed; 200 do. Barley; 500 do. White Beans; Of the first quality; For which will be given \$1.00 for Flax Seed; 62 1-2 cents for Barley, and \$1.00 for White Beans, in exchange for Goods. Gardiner, Oct. 21, 1830. 43

INSURANCE AGAINST FIRE. THE Subscriber, Agent of Manufacturers Insurance Company, in Boston, will insure HOUSES, STORES, MILLS, &c., against loss or damage by Fire. E. F. DEANE. Gardiner, Nov. 1, 1829. 4

A FARM FOR SALE. SITUATED in Cornville, county of Somerset, four miles from Scotchboro Falls and 15 miles from Waterville. Said Farm contains four hundred acres of land second to none in Maine for goodness. Two hundred acres are under good improvement. It is capable of supporting sixty head of cattle. On it are three young ORCHARDS, which make sixty barrels of cider annually; also two DWELLING HOUSES, two BARS, a new CIDER MILL, and out buildings, with two good wells of water. The Farm is situated on a good county road, half a mile from a school house, and one mile from a mill. It is a very well watered and well wooded Farm, being as well wooded and watered as could be desired. Conditions of payment may be made to suit any one wanting to purchase, from one to four years if wanted. For further particulars inquire of SAMUEL and MARSHALL LOOMIS on the premises, or of WARREN LOOMIS at Josiah Dunham's in South Boston, Mass. Cornville, Sept. 20, 1830. 3w—*

CHRISTIAN PREACHER, OR ORIGINAL MONTHLY SERMONS, By living Universalist Ministers.

THESE Sermons will be selected with the greatest care and published in the neatest style. They will be printed in such a manner as that, after the covers are detached, and the Nos. bound, the work will not appear to have been a periodical—but a volume of original Discourses on Doctrinal, Experimental and Practical subjects, for the use of individuals, families, societies, religious libraries, &c. On the last two pages of the covers, subscribers will be furnished with a monthly JOURNAL of events interesting to the Universalist denomination, short Expositions of texts, Anecdotes, &c. The first No. will be published in Jan'y, 1831, if 500 subscribers are returned to the Editor by Dec. 15th next. Terms \$1 per year, payable on delivery of the first number. Letters on the subject, post paid, should be addressed to WM. A. DREW, Augusta, Me.

NEW ESTABLISHMENT. THE subscribers having recently established themselves in business under the firm of MUZZY & WING, at Bucksport, near the Iron Foundry at that place, as Backsmiths and Brass Founders, would respectfully inform their friends and the public generally, that they manufacture at short notice and in the best style, CARDING MACHINES, both single and double; Shearing, Knapping and Picking Machines, of the most approved kind. Also, SCREWS of all descriptions, and all other kinds of MACHINERY, usual for those in their line of business.

They have also made arrangements with Mr. CALVIN WING, as his sole Agents at the Kennebec river, for making and vending his Patent Double Doffer Carding Machine, and Cast Iron Rectifying Water Wheels, both double and single. They warrant this Wheel to operate under water with the same head equally as well as above water, and that in all cases it will do equal business with a much less quantity of water than the tub wheel or the best constructed Saw Mill Wheel now in use.

All orders for any thing in the above business promptly attended to and all favors gratefully acknowledged. FRANKLIN MUZZY, AARON A. WING. Bucksport, Oct. 10, 1830. 6w—p

For further particulars please to inquire of Mr. Whittier, Clothier, of Mt. Vernon, who has one of the Machines in operation; or for the Wheels of Col. James Conner, Jr. or Col. George Shaw, of Gardiner; A. Drummond, Esq. of Phillipsburg, and Wm. C. Perkins, Esq. of Bangor.

Cheaper than ever—Call and see! PERKINS, NOYES & CO. CONTINUE to carry on the MACHINE MAKING business in all its various branches, viz. Carding, Knapping, Shearing, Picking, Teazling Machines, &c. Also, Cast Iron Rectifying Water Wheels made and put in operation at short notice. All orders punctually attended to without delay.

N. B. All persons indebted to the firm are requested to make immediate payment. WANTED, a first rate BLACKSMITH who is well acquainted with forging for machinery. PERKINS, NOYES & CO. Gardiner, Oct. 21, 1830. 43

A SCHOOL HAS been established in connexion with the Gardiner Lyceum in which the following subjects will be taught: Reading, Writing, Spelling, Intellectual Arithmetic, Grammar and Geography. There are three Terms in a year. Tuition FOUR DOLLARS per Term. E. L. CUSHING. Oct. 20, 1830. 43

JUST RECEIVED AND for sale by E. COFFIN, 100 casks new Thomaston LIME, of the first quality, which will be sold low for cash. Oct. 28, 1830.

Statement of Manufacturers Insurance Co's Stock, on the morning of the seventh day of August, 1830.

AMOUNT OF CAPITAL paid in,	\$300,000
INVESTED AS FOLLOWS, viz.	
City Bank Stock, seven hundred shares,	\$70,000
Atlantic Bank do. three hundred and seventy-five shares,	37,500
North Bank Stock, one hundred shares,	10,000
Tremont Bank Stock, eight-four shares,	8,400
Commonwealth Bank Stock, fifty-three shares,	5,300
State Bank Stock, ninety-nine shares,	9,900
Real estate in State Street, Boston,	31,625
Loans on Bank Stock as collateral,	48,300
Loans on Mortgages,	82,417 33

In addition to the above named investments, the Company, have a considerable surplus amount invested in mortgages and other securities, and hire no money. C. W. CARTWRIGHT, SAMUEL HUNT.

Boston, August 20, 1830. Personally appeared before me, Charles W. Cartwright, President, and Samuel Hunt, Secretary of the Manufacturers Ins. Company and made oath that the foregoing statement, signed by them is true. JESSE PUTNAM, Justice of Peace.

The subscriber, agent for the above company, continues to issue Policies on most kinds of property exposed to loss by fire. E. F. DEANE. Gardiner, Sept. 6, 1830. 37

EMERSON'S SPELLING BOOK. THE NATIONAL SPELLING BOOK, and Pronouncing Tutor containing the rudiments of Orthography and Pronunciation, on an improved plan, by which the sound of every syllable is distinctly shown, according to Walker's Principles, with Progressive Reading Lessons. By B. D. Emerson.

New Recommendations. Baltimore, April 15, 1830. I have recently examined Emerson's National Spelling Book, with much satisfaction. It is inferior to no one with which I am acquainted. In its attempt to exhibit the exact pronunciation of each syllable in every word, on a new plan to be easily understood by the learner and to suit the arrangement to the progress of the pupil, better than is done in any other works of a similar character, I think the author has fully succeeded. I hope and believe that it will be extensively used in the schools of our country.

FREDERICK HALL, Principal of Mount Hope Institution. It is the best work of the kind which I have examined both in the orthography, pronunciation and arrangement of the words. WM. H. COFFIN, Principal of the Public School No. 1, Baltimore. The National Spelling Book, is in my opinion far superior to any other used in our community. The number of words found in the book, with the judicious classification and arrangement adopted by the compiler in order to facilitate instruction in spelling, will, I doubt not, be regarded by intelligent teachers with approbation. I hope it will be extensively introduced into use. JAMES E. SEARLY, Teacher, Fell's Point, Baltimore.

I have attentively examined the National Spelling Book, and acquiesce in the very numerous and respectable testimonials of approbation it has already received, in pronouncing it the best work of the kind that has come under my notice. The work is admirably calculated to facilitate the study of orthography in its intricate connexion with the orthography of the language, without resorting to false orthography, which is possessed of many disadvantages. If my favorable opinion can be of any weight, I cheerfully offer this candid expression of it. JAMES K. CHAPPEL, Principal of the Public School Eastern Dist. Baltimore.

I have examined with equal attention and satisfaction the National Spelling Book, and hesitate not to say, that it is the best Spelling Book I have ever seen. It is what it professes to be, and what has long been wanted, a correct and accurate Spelling Book according to the best standards of orthography and pronunciation. By the aid of this book, every sound in the English Language, will be acquired with ease, and the defects too prevalent in adults, and even in many who are reputed to be well educated, will be prevented. I do most cordially recommend it to teachers throughout the U. S. NATHANIEL N. HILL, Teacher, Baltimore.

The National Spelling Book I have examined with some care, and think it judiciously arranged and well adapted to elementary instruction. F. WATERS, S. T. D. Prin. of an Academy, Baltimore. It will doubtless become a standard work for our schools, as it is happily calculated to aid teachers and instruct youth.

In compliance with your request I have examined the National Spelling Book, and consider it a judicious and successful attempt to simplify the usual mode of instructing children, in Orthography and Pronunciation. SAMUEL ECCLESTON, President of St. Mary's College, Baltimore. We now take occasion to say, that the National Spelling Book, as one who appears to justify on inspection the many approbatory notices of it which we have seen in different quarters, and indeed to have strong claim to the favourable regards of parents and teachers. From its general scope and arrangement it seems entitled to a place in the first rank of the class.

Having examined the National Spelling Book, I cheerfully certify that I consider it well calculated to promote the advancement of children. MICHAEL TOWER, Principal of Asbury College.

Having examined with attention a copy of the National Spelling Book, I have no hesitation in saying, that in arrangement of words, and in correctness of pronunciation and orthography, it is superior to any work of the kind which I have seen. JAS. F. GOULD, Prin. of the Baltimore Female Lyceum.

I have examined the National Spelling Book, and am satisfied it is well calculated to facilitate the progress of youth in acquiring correct pronunciation. JOSEPH WALKER, Teacher Fell's Point, Baltimore. I feel no hesitation in expressing my belief, that it affords greater facilities to the young in learning to spell, read and pronounce the English Language with accuracy, than any similar work with which I am acquainted. So far as I shall have occasion for any new text, the abridgement of the same work is an excellent little thing, and no less entitled than the former to the serious attention of teachers, parents, and others who feel interested in the advancement of primary instruction. D. KING, Prin. of the Female Institute, Baltimore.

This work is now adopted in a great proportion of the schools of New England, and is also extensively used in the state of New York, in Philadelphia, Baltimore, Cincinnati, St. Louis, (Miss.) Mobile, &c. It is used exclusively in the public schools of Boston, and is recommended by all the Teachers, and also by many clergymen, Professors and Presidents of Colleges, and other literary men. Published and for sale by RICHARDSON, LORD & HOLBROOK, Boston: also for sale by P. SHELTON, Gardiner. Sept. 7.

ALMANACKS FOR 1831. BY the hundred, dozen, or single for sale by P. SHELTON, at the Gardiner Bookstore.

PRINTING. Of all kinds executed with neatness at this Office.

CHRISTIAN INTELLIGENCER. TERMS.

Two dollars per annum, payable on or before the commencement of each volume, or at the time of subscribing, or two dollars and fifty cents if paid within or at the close of the year; and in all cases where payment is delayed after the expiration of a year, interest will be charged. Twenty-five cents each, will be allowed to any agent, or other person, procuring new and good subscribers; and ten per cent. will be allowed to agents on all notices collected and forwarded to the publishers, free of expense, except that collected of new subscribers, for the first year's subscriptions. No subscriptions received for less than six months, and all subscribers are considered as continuing their subscriptions, unless a discontinuance is expressly ordered. No paper will be discontinued, except at the discretion of the publishers, until all arrears are paid. All communications addressed to the editor or publishers, and forwarded by mail, must be sent free of postage.